THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The way is prepared for all men from the foundation of the world, if it so be that they repent and come unto the Lord."—I NEPHI 10: 18.

No. 12, Vol. LXVIII. Thursday, March 22, 1906. Price One Penny.

LONDON CONFERENCE HOUSE, 97 FARLEIGH ROAD, STOKE-NEWINGTON, LONDON.

THE REVELATIONS OF RESERVE POWER.

BY WILLIAM GEORGE JORDON, AUTHOR OF "GREAT TRUTHS."

EVERY individual is a marvel of unknown and unrealized possibilities. Nine tenths of an iceberg is always below water. Nine tenths of the possibilities of good and evil of the individual is ever hidden from his sight.

Burn's prayer—that we might "see oursels as ithers see us"—was weak. The answer could minister only to man's vanity—it would show him only what others think him to be, not what he is. We should pray to see ourselves as we *are*. But no man could face the radiant revelation of the latent powers and forces within him, underlying the weak, narrow life he is living. He would fall blinded and prostrate as did Moses before the burning bush. Man is not a mechanical music-box wound up by the Creator and set to play a fixed number of prescribed tunes. He is a human harp, with infinite possibilities of unawakened music.

The untold revelations of Nature are in her Reserve Power. Reserve Power is Nature's method of meeting emergencies. Nature is wise and economic. Nature saves energy and effort, and gives only what is absolutely necessary for life and development under any given condition, and when new needs arise Nature always meets them by her Reserve Power.

In animal life Nature reveals this in a million phases. Animals placed in the darkness of the Mammoth Cave gradually have the sense of sight weakened, and the senses of smell, touch, and hearing intensified. Nature watches over all animals, making their color harmonize with the general tone of their surroundings to protect them from their enemies. Those arctic animals which in the summer inhabit regions free from snow, turn white when winter comes. In the desert, the lion, the camel, and all the desert antelopes have more or less the color of the sand and rocks among which they live. In tropical forests parrots are usually green; turacous, barbets, and bee-eaters have a preponderance of green in their plumage. The colors change as the habits of the animals change from generation to generation. Nature, by her Reserve Power, always meets the new needs of animals with new strength—new harmony with new conditions.

About forty-five years ago three pairs of enterprising rabbits were introduced into Australia. To-day, the increase of these six immigrants may be counted by millions. They became a pest to the country. Fortunes have been spent to exterminate them. Wire fences many feet high and thousands of miles long have been built to keep out the invaders. The rabbits had to fight awful odds to live, but they have now outwitted man. They have developed a new nail—a long nail by which they can retain their hold on the fence while climbing. With this same nail they can burrow six or eight inches under the netting, and thus enter the fields that mean food and life to them. They are now laughing at man. Reserve Power has vitalized for these rabbits latent possibilities because they did not tamely accept their condition, but in their struggle to live learned *how* to live.

In plant life, Nature is constantly revealing Reserve Power. The possibilities of almost infinite color are present in *every* green plant, even in roots

and stems. Proper conditions only are needed to reveal them. By obeying Nature's laws man could make leaves as beautifully colored as flowers. The *wild* rose has only a single corolla; but, when cultivated in rich soil, the numerous yellow stamens change into the brilliant red leaves of the full-grown cabbage-rose. This is but one of Nature's miracles of Reserve Power. Once the banana was a tropical lily; the peach was at one time a bitter almond. To tell the full story of Reserve Power in Nature would mean to write the history of the universe, in a thousand volumes.

Nature is a great believer in "double engines." Man is equipped with nearly every organ in duplicate—eyes, ears, lungs, arms, and legs, so that if one be weakened, its mate, through Reserve Power, is stimulated to do enough for both. Even where the organ itself is not duplicated, as in the nose, there is a division of parts so there is constant reserve. Nature, for still further protection, has for every part of the body an understudy in training, to be ready in a crisis—as the sense of touch for the blind.

Birds when frightened ruffle their feathers; a dog that has been in the water shakes its coat so that each hair stands out for itself; the startled hedgehog projects every quill. These actions are produced by "skin muscles" that are rudimentary in man, and over which in ordinary conditions he has no control. But in a moment of terrible fear Reserve Power quickens their action in a second, and the hair on his head "stands on end" in the intensity of his fright.

Nature, that thus watches so tenderly over the physical needs of man, is equally provident in storing for him a mental and a moral Reserve Power. Man may fail in a dozen different lines of activity, and then succeed brilliantly in a phase wherein he was unconscious of any ability. We must never rest content with what we *are*, and say: "There is no use for me to try. I can never be great. I am not even clever now." But the law of Reserve Power stands by us as a fairy god-mother and says: "There is one charm by which you can transmute the dull dross of your present condition into the pure gold of strength and power—that charm is ever doing your best, ever daring more, and the full measure of your final attainment can never be told in advance. Rely upon me to help you with new revelations of strength in new emergencies. Never be cast down because your power seems so trifling, your progress so slow. The world's greatest and best men were failures in some line, failures many times before failure was crowned with success."

There is in the mythology of the Norsemen a belief that the strength of an enemy we kill enters into us. This is true in character. As we conquer a passion, a thought, a feeling, a desire; as we rise superior to some impulse, the strength of that victory, trifling though it may be, is stored by Nature as a Reserve Power to come to us in the hour of our need.

Were we to place before almost any individual the full chart of the future—his trials, sorrows, failures, afflictions, loss, sickness, and loneliness—and ask him if he could bear it, he would say: "No! I could not bear all that and live." But he *can* and he *does*. The hopes upon the realization of which he has staked all his future turn to air as he nears them; friends whom he has trusted betray him; the world grows cold to him; the child whose smile is the light of his life dishonors his name; death takes from him the wife of his

heart. Reserve Power has been watching over him and ever giving him new strength—even while he sleeps.

If we be conscious of any weakness, and desire to conquer it, we can force ourselves into positions where we *must* act in a way to strengthen ourselves through that weakness, cut off our retreat, burn our bridges behind us, and fight like Spartans till the victory is ours.

Reserve Power is like the manna given to the children of Israel in the wilderness—only enough was given them to keep them for one day. Each successive day had its new supply of strength. There is in the leaning tower of Pisa a spiral stairway so steep in its ascent that only one step at a time is revealed to us. But as each step is taken the next is made visible, and thus, step by step to the very highest. So in the Divine economy of the universe, Reserve Power is a gradual and constant revelation of strength within us to meet each new need. And no matter what be our line of life, what our need, we should feel that we have within us infinite, untried strength and possibility, and that, if we believe and do our best, the Angel of Reserve Power will walk by our side, and will roll away the seemingly insurmountable stones from our paths.

INSANITY AND ALCOHOL.

Pearson's Magazine for February contains an article by the Editor on "The Prevalence of Insanity." It is one of a series of articles which he is writing on, "Pressing Problems of To-day," and it contains some statements which are worth serious consideration by all people who desire to see the race come out from under the evils which are dragging men and women down to degradation and destruction.

We quote a few passages:

"A suggestive passage from the report of the medical superintendent of Claybury Asylum may be quoted: 'After very careful inquiry I believe that alcoholic stimulants of various kinds have been the exciting or predisposing cause in 33 per cent. of all the males admitted, and of 18 per cent. of all the females. I know by my experience here that the immoderate use of alcohol also impels to disease, affecting not the life of one generation only, but which is potential for harm to an untold number of innocent descendants. It is also the case that the further and more carefully the investigations into family history are carried out, the more numerous are the cases revealed with an hereditary history of mental or nervous disease."

"I would punish every drunkard, male or female, without distinction as to class," Dr. Forbes Winslow is quoted as saying, "as I regard such an individual in a most dangerous light. An habitual drunkard, I consider, is too dangerous to be at large, inasmuch as the progeny of such an individual is either a criminal, lunatic, or drunkard. I would place every drunkard who had been convicted by the police in a reformatory for at least one year. There should be special establishments built for this terrible class of the community. With regard to anyone who should have a relapse after this period of detention, I would give a further incarceration of five years. I would insist upon proper

legislation for the compulsory confinement of habitual drunkards, and I would prohibit marriage by these individuals. Further and more effectual control should be exercised over public-houses, and I would see that the present law relating to them with regard to not supplying drunken individuals with drink was made a reality instead of a theory and a mockery."

"*Alcohol is a brain poison.*"

"The people must be taught that disease and mental defects come not by chance, but are the inevitable results of breaking natural laws. The expenditure on drink in this country now shows the appalling total of £180,000,000 a year. This represents an average annual outlay of £18 per family for the non-abstaining working classes, and of £46 per family for the other non-abstaining classes. If this has been proved to be the main cause of our terrible incubus of degenerates, criminals, epileptics, lunatics, and feeble-minded, surely it is time we began to teach the healing gospel of temperance, simple food, and fresh air."

PERSECUTION ON HARKER'S ISLAND.

FURTHER DETAILS OF THE BURNING OF THE LATTER-DAY SAINTS' CHURCH IN NORTH CAROLINA.

THE *Elder's Journal* of March 1, 1906, brings a further account of the persecutions which the Elders and Saints of Harker's Island, North Carolina, U.S.A., have recently endured. President Ben E. Rich of the Southern States mission wrote to the governor of the State, explaining the situation, and asking that the Church members be protected from the outrages of wicked men. The governor closed a brief reply by the following statement: "Our people do not like your faith, but certainly will protect your people against criminal outrages."

President Rich replied to this by the following communication:

"Chattanooga, Tenn., February 23rd, 1906.—Hon. R. B. Glenn, Governor, Raleigh, N. C.—Dear Sir: Your very candid letter reached me to-day, and I thank you for your promise of protection in behalf of my people, and I will write to Hon. L. I. Moore as suggested, sending him all necessary data.

"I note what you say about your people not liking my faith, which I realize is strictly correct, when we consider what is know as the 'majority.' I am reminded, however, that the principle cause of the crucifixion of our Blessed Redeemer was on account of Him belonging to the helpless minority, and also, because the great majority was totally void of that spirit of religious tolerance which, about eighteen hundred years later, was injected into the veins of the American Constitution. But you realise, Governor, that many times in the history of the world, the minority has been misjudged and wrongfully dealt with, which should act as a lesson to you and to me that never, while we can prevent it, shall might become right.

"At the present time, I can truthfully say to you, from statistics at my command, that there are 1,465 citizens of your state who DO like my faith,

and belong to it. About fifty-seven of this number reside upon the little island where this trouble occurred, and thought enough of their faith to erect the little house of worship which has been destroyed, and still think enough of it to patiently cling to their faith, while all of these indignities are being heaped upon them. They are entitled to just as much protection as though they belonged to the great majority. In the country where I come from the majority do not like the faith of some other people, but, thank God, they have Americanism enough to see that the constitutional rights of individual American citizens are protected to the extent of permitting them to worship God Almighty according to the dictates of their own conscience, let them worship how, when, and what they please. This is what we have a right to ask in North Carolina, and this is what the power of the State will see that we have, if the American blood running in their veins is of the same quality as that found in the veins of my people in the West, who probably do not worship at the same altar as the one to which some others bow. Pardon me, Governor, for making mention of this fact, but the little mention you made of my faith necessarily called it out.

"The great Jefferson, referring to religious freedom, once said, 'It behooves every man who values liberty of conscience for himself to resist invasion of it in the case of others, or their case may, by change of circumstances, become his own.' I think this is as grand a sermon as can be found anywhere within the lids of the sacred Scriptures, and if I were a Governor of a State, by the Eternal I would enforce this Jefferson doctrine if it took the entire militia of the state to plant it, with granite like stability, that all the religious bigots within her borders would never dare to mar its beauty.

"Again thanking you for your promise of protection, I am,

Yours very truly,

BEN E. RICH."

The *Journal* gives the following further details of the outrage:

"With the commencement of the building of the church came the first opposition to the work of the Lord on Harker's Island. The material was furnished by the Saints, and the Elders constructed and painted the building. The lumber from which the church was constructed was floated across the Core Sound, which was the only way of getting it over. The enemy, realizing that the 'Mormon' people were about to build a church, put forth their power to prevent it. They went to the Sheriff and asked him to keep the Mormons from taking lumber across the Sound to build a church with. The enemy, however, were disappointed in this, as they were told by the Sheriff that they had better attend to their own business and let other people's business alone. They then went back to the Island and even tried to prevail upon the women to join them in preventing the Elders landing their lumber. One man threatened to split Elder L. W. Johnson's head open with an oar if he landed it. The Elders succeeded without being harmed, and work on the church began immediately. Elder Johnson did the carpenter work, being assisted by Elder Spencer and some of the Saints. Elder Jenkins and Brother Thomas Styson painted the building, completing it in the spring of 1904. It was one of the prettiest and neatest churches owned by the Latter-day Saints in

North Carolina. When, in compliance with a suggestion made by President Rich at the North Carolina conference held at Hamstead in December, six Elders arrived on the Island to spend Christmas with the Saints, they found there a minister by the name of Thomas Morgan, stirring up strife and contention among the people, and advocating persecution against the 'Mormon' Elders and Saints. In his farewell address to his followers, he said: 'You have certainly accomplished a good deed in burning the Mormon church; and now you women folks, I want you to go hand in hand with your husbands and drive the Mormon devils off the Island, for they are worse than devils; yes, they are lower than hogs or dogs ever were. It is your duty to drive them out of your midst at once.' In his sermon in an adjoining village, Marshallburg, he said: 'You people should stand shoulder to shoulder with the men on the Island and drive those Mormon devils off. Why,' said he, 'they are over there buying clothes for the poor children, and they are now going to set up a school to be taught free. This is the way they have of winning people into their religion.'

"Meanwhile, the Elders were holding some well attended meetings, from two to three hundred people being present at each gathering. The remarks made by the Reverend Morgan had aroused many of the people to such an extent that they wished to know for themselves what the 'Mormons' really did believe and teach, so they came to listen to the Elders. The establishing of a free school and the successful meetings of the Elders aroused the animosity of the Reverend and his few followers to action.

"The enemy no doubt thought that the burning of the church would stop the school, frighten the Elders from the Island, and make the Saints there renounce Mormonism. They found that to accomplish these things they would have to take even a more desperate stand, because the day following the burning of the church, the Elders held a meeting on the spot where the sacred building once stood. Two hundred people were present. The Saints were advised by the Elders to censure no one, but rather to return good for evil. Several people had applied for baptism, and the Elders appointed February 4 as a time to perform the ordinance. These candidates for baptism received unsigned notes threatening them that their homes would be burned if they were baptized. They believed in the Gospel, however, and were baptized. The following is the copy of a letter written to the Elders in an undisguised hand on the morning of the baptism: 'Elder Mormons—Sir: With friendship now to you and your partner you are quietly warned against staying on Harker's Island further. It's not right to take advantage of you without informing you in some way beforehand. Now, if you stand your ground and meet up with any danger physically or vital death, it's your own lookout. It can't be borne much longer. Our time has arrived and over with, and the next thing will be your time. You may think it is a scarecrow, but it is just as true coming as the sun shines. Don't be surprised if you are pulled out of bed by the heels, because these things come like a thief in the night. Remember this is sure coming soon. Your presence is no longer required at Harker's Island. (Signed) Conspiracy.'"

He's true to God who's true to man.—James Russell Lowell.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MARCH 22, 1906.

EDITORIAL

THE WORK IN OTHER LANDS.

We have at hand statistical reports for the year 1905 from various European missions and also from the Southern States of America, and it is of interest to the British Saints and Elders to know what is being done in other missions. We, therefore, give a few of the leading items from these reports.

The Scandinavian mission, over which Elder J. M. Christensen presides, consists of the countries of Norway and Denmark, with headquarters at Copenhagen. There are three conferences in each country, with a total of thirty-five branches. The number of souls in the mission is given as 2,976. The largest branches are in Copenhagen and Christiania, where the Church owns commodious halls. There were 130 traveling Elders in the mission in 1905; 164,046 tracts, and 36,308 books were distributed; the baptisms numbered 305.

Elder Peter Matson presides over the Swedish mission, with headquarters at Stockholm, where the Church also owns a large and comfortable building. There are five conferences in this mission, with twenty-eight branches, and a total membership of 2,412. For the year ending December 31, 1905, there were 66 traveling Elders; 108,075 tracts and 22,968 books were distributed; and 110 persons were added to the Church by baptism.

The Swiss and German mission has headquarters at Zurich, Switzerland, because there is much more religious freedom there than in Germany. Elder Serge F. Ballif is president. About 100 Elders are laboring in the twelve conferences of the mission, which consists of 3,996 souls. Last year there were 346,884 tracts and 3,395 books distributed, and 373 were baptized.

The Netherlands mission consists of Holland and Belgium, with headquarters at Rotterdam. Elder Jacob H. Trayner is president. There are four conferences in Holland, and one in Belgium, where French is principally spoken. The mission had forty-eight traveling Elders last year, and 171,967 tracts and 3,562 books were distributed. There were 184 baptisms.

In America, the Southern States mission has its headquarters at Chattanooga, Tenn., Elder Ben E. Rich, president. This mission is divided into eleven conferences. There was an average of 200 Elders in the field last year, and they

distributed 257,401 tracts and sold 11,977 books. There were 555 baptisms. As there is considerable traveling "without purse or scrip" in the States, Elders report on the following interesting items: miles walked, 242,607; miles rode, 180,987; times refused entertainment, 7,716.

These facts and figures are interesting as showing how the work of the Lord is progressing in various parts of the world. The Elders of the British mission may also make some interesting comparisons by referring to their own report published in the STAR for February 22, this year.

N. A.

IN the announcement of prize winners made in the last week's STAR, the name of Mary Horsley of Langley Mills, Nottingham, was omited. She secured the first and only prize from the Nottingham conference.

MISS SUSAN B. ANTHONY, who died recently, was, perhaps, the foremost American worker for the rights of women. Miss Anthony was a staunch friend of the Latter-day Saints, and often when occasion demanded championed their cause.

LAST week we had a pleasant visit from Elder Augus M. Cannon, his sister Mary A. Lambert, and his grandson, Elder George M. Cannon, Jr. The latter is on his way to South Africa to fill a mission, the two former are on genealogical business for which they left for the Isle of Man on Saturday.

Elder Angus M. Cannon is a brother of the late President George Q. Cannon, and was president of the first Salt Lake Stake of Zion for twenty-eight years. He was born in the city of Liverpool seventy-two years ago, and journeyed, when yet a child, with his father's family to the city of Nauvoo, and thence across the plains to Salt Lake City.

Sister Lambert is seventy-seven years old. She is the mother of fourteen children, and she counts eighty-five grandchildren and thirty-five great-grandchildren. Both Elder Cannon and Sister Lambert are hale and well preserved, and are enjoying their visit to their native land.

THE following "news item" has been printed recently by a number of English newspapers:

"The Mormons have commenced a recruiting campaign in Europe. Recently a party of the 'elect' arrived in France from Salt Lake City, and distributed themselves in small bands over the different countries.

"No 'conversions' have yet been made (says a correspondent), though the delegates offer to pay the passages of proselytes."

Doesn't it seem strange that when the average newspaper or preacher gets to discussing the "Mormons," things nearly always get terribly mixed? Think of the startling news that "The Mormons have commenced a recruiting campaign in Europe"; but it is real news to us that a party of the "elect" had arrived in France. The last proposition that the "delegates" are ready to pay the passage of "proselytes," is, however, the most startling of these "news items." If such a thing were true, we have our doubts whether or not the s.s. *Baltic*, which carries three thousand passengers, would be large enough for the first trip across.

FROM THE MISSION FIELD.

Testimony of Healing.—Sister Lavinia Bennett of Hanley, Birmingham conference, wishes to bear testimony to the readers of the STAR of the healing power in the Church; and she tells of how her seven year old son was healed from a severe illness by the exercise of prayer and faith and the administration of the Elders.

Bright Hopes at Swindon.—President Day of the Bristol conference writes as follows:

"The Swindon branch of the Bristol conference has bright hopes for the future. Despite the fact that in December of last year the Elders were prohibited from preaching on the streets, it has not stopped the message of glad tidings finding its way into the homes of the honest in heart. A baptism was performed last week, the subject being an unusually bright and well read lady. The ordinance was performed at the baths, Elder G. M. McLean officiating. A number of people have recently become much interested in the message which the Elders are bearing."

Branch Organized at Preston.—President Midgley of the Liverpool conference writes from Preston as follows:

"On Sunday, March 11th, a branch of the Church was again organized in Preston.

"About six years ago the branch was discontinued, and until last October, no work had been done here. At that time the Elders began tracting and holding street meetings, and have met with considerable success. Last Sunday night eight investigators and four Saints were present, and we have every reason to feel encouraged with the work thus far. Elders Robert L. Bradshaw and J. G. Lambert, who are laboring in Preston, have found a number of friends and investigators, and feel confident that there are many honest in heart to whom the Lord will bring the Gospel in His due time.

"We have secured a nice room at 80 Fishergate, where Sunday school and evening meeting will be held, and where Saints and friends will be made welcome."

A Case of Healing.—The following has been received from Elder Thomas S. Broadbent of the Leeds conference:

"'The prayer of faith shall save the sick, and the Lord shall raise him up.'

"Brother George Camm, in a conversation with a friend upon the divine authority of different religions, testified that the power to work miracles is possessed by the Church of Jesus Christ of Latter-day Saints—not as an invulnerable test—but as an essential to the true religion of Christ. His friend thought to show the inconsistency of this by saying, 'If that be so, why doesn't your authority effect a cure in your little boy Sidney, who has been an invalid ever since his birth?'

"This question struck Brother Camm forcibly, and on returning home his first words to his wife were, 'We are going to have Sidney administered to.'

"The boy was afflicted with a complication of bowel trouble and spinal

complaint, and for four and a half years he had been unable to stand alone. A number of physicians had treated him unsuccessfully, and all were of the opinion that his life could be prolonged but a few months.

"On November 5th the Elders were summoned, and the child was administered to by James R. Glenn and J. Leo Bown. Three days afterward he walked for the first time. To-day he possesses a strong physique, and enjoys life as other children—a living testimony that the Lord fulfills His promises."

On the Streets of Stockport.—Elders Francis M. Davis and George T. Beesley send us the following from Stockport:

"On Sunday evening, March 18th, we held an open air meeting in Armory Square, this city. Everything went along quietly for an hour, Elder Davis speaking upon the divine authenticity of the Book of Mormon, and bearing a strong testimony that Joseph Smith was a prophet of the living God, when a well-dressed man made his way to the large ring which was formed by an immense crowd of intelligent people that had gathered around, and at the top of his voice said, 'Rot! rot! Who is such a fool as to believe such trash?' He made many other statements which were far from becoming. Another man, having walked away a short distance, exclaimed, 'Liars! liars!'

"By this time things were becoming very interesting, and we realized the truth of President Young's statement that 'When "Mormonism" is kicked, it is kicked up hill,' for it was at this point that a large, fine looking man began to defend us and our claims—being supported in his defense by many of the assembled throng. Finally, in reply to all the statements that we and our defenders made, an almost unanimous 'Hear, Hear!' was heard, and if our opponent could have sunk out of sight, we feel assured that it would have been in accord with his desires.

"As usual, the spirit of truth prevailed against that of evil, and it affords us great pleasure in realizing that the several hundred who were assembled were well impressed with the spirit of God that was made manifest. We feel thankful that the Lord is blessing us and our labors, for at the present great interest in being taken in the work of God. Our meetings are well attended, and we have so many friends who are desirous of our calling on them to explain the principles of the restored Gospel of Christ, that we can hardly find time to show our appreciation of their interest.

THE GREAT STORM AT THE SOCIETY ISLANDS.

THE LATTER-DAY SAINT ELDERS DO GOOD SERVICE. PRAISED BY THE UNITED STATES CONSUL.

THE newspapers have given brief accounts of the terrible cyclone and high water which did such damage on the Society islands on February 7th and 8th last. It is stated that it was the most destructive cyclone ever experienced in the Society and Tuamotu islands. The damage in Tahiti is estimated at $1,000,000, and, presumably, a similar amount of property was destroyed on the Tuamotu islands.

The city of Papeete was inundated, and about 327 buildings destroyed, including the American consulate and the French government building. The shipping in the harbor of Papeete escaped injury, owing to the direction of the wind, but fears are entertained for vessels which were cruising near the Tuamotu islands.

It is feared that there may have been heavy loss of life in the lagoons of the Tuamotu islands, though the death of the guardian of the quarantine station in Papeete is the only fatality yet reported.

The Latter-day Saints have a mission on the islands with a good company of Elders and Saints. The United States consul has sent to President Joseph F. Smith the following letter regarding the good work of the Elders:

"Consular Services U.S.A., Tahiti, S.I., February 15, 1906. President Joseph F. Smith, of First Presidency Latter-day Saints, Salt Lake City. Dear Sir—It gives me great pleasure to inform you that during the cyclone and high water at Papeete, Tahiti, February 8, the 'Mormon' Elders rendered conspicuous service at the American consulate, at the risk of their lives, to rescue the archives. The Elders were Messrs. Hall, Peck, Clawson, Pierson, Tibbetts, Miner, Wilkinson, Noall, and Huffaker. Mrs. Hall and Mrs. Wilkinson also were kind and hospitable to myself and my relatives during three days while we were their guests.

"The Elders have produced a splendid example of loyalty to the interests of their country abroad. I have reported their bravery and successful service to the department of state.

"I congratulate you upon such noble representatives in this insular community. I am glad to see that the mission house is nearly completed; it is a splendid structure. With high regard, I am,

Respectfully yours,

William F. Doty, Consul."

Elder Hall, president of the mission, sends the following account of the storm to President Smith, which is printed in the *Deseret News* of March 5th, 1906:

"Papeete, Tahiti, February 18, 1906. President Joseph F. Smith and Counselors, Salt Lake City, Utah. Dear brethren—The steamer is here again, so I avail myself of the opportunity of reporting to you the condition of this mission. You will see by the papers that we have had a cyclone in this section which has done great damage to the low lands of many of these islands, and it may be many months before we learn all the damage which has been done. However, I am pleased to report to you that our property here in Papeete has not been damaged at all, for it is in the highest part of the town where the sea did no damage and the mountains protected it from the wind. It was on the night of the 8th of this month when the sea began to rise, and not until the next morning did we feel anything of the wind. All the low lands and the business part of town were flooded and every house broken to pieces or washed away, but so far only seven lives have been reported lost. The 'Reorganite' mission, which included a large meeting-house and from fifty to one hundred frame houses, was entirely washed away, and nothing but a sand bank left. Our Saints here in Papeete have not suffered to any great

extent, but I am afraid that they have suffered greatly in Tuamotu islands, for there has been three islands reported flooded, but no loss of life, and the rest of the islands have not been heard from yet.

"We have two Elders in these islands now (Charles A. Brewerton and S. A. Bunker). The last time I heard from them they were at Fakarava, and it is reported that everything was washed off that island, but the brethren left there before the storm for Montutunga via Faaite, and both of these islands, according to reports here, were in the storm belt. A vessel has been sent into that group with food for the people in case they are in need of it, and everything that can be done for the welfare of the brethren will be done. There are only two Elders in the mission that I have not heard from, and they are on a high island, and were in no more danger than we are.

"The land which I talked to you of buying for the mission to colonize on was not hurt at all. The work on the new buildings is prospering nicely, and the Elders and sisters are all well."

THE STICK OF EPHRAIM.

AN EXPLANATION OF THE TERM AS APPLIED TO THE BOOK OF MORMON.

We have been requested to explain why the Book of Mormon is called "The Stick of Ephraim," when Lehi, who was at the head of the colony that came upon the American continent six hundred years before Christ, was a descendant of Manasseh. This question arises from that which is written in Ezekiel xxxvii: 16-20, and also Doc. and Cov. Sec. 27, verse 5.

The prophet Ezekiel, according to his writings, was commanded of the Lord to take a stick and write upon it "For Judah and for the children of Israel his companions," and then take another stick and write upon it "For Joseph, the stick of Ephraim and for all the house of Israel his companions." He was to join them one to another, and was told that they should become one in his hands. When the people to whom he was to present these sticks should ask what was the meaning of them, he was to say:

"Thus saith the Lord God, Behold I will take the stick of Joseph which is in the hand of Ephraim and the tribes of Israel his fellows, and will put them with him even with the stick of Judah and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes."

The succeeding verses in that chapter show that not only were the two "sticks" or records to be made one, but that the seed of Judah and the seed of Joseph, with all the other tribes of Israel, were to be brought together and made one nation to serve the Lord in the latter days. It is well known that writings were made in the time of Ezekiel upon parchment which was rolled upon a stick; so that the "stick of Judah" evidently meant the record of Judah, which is understood among the Latter-day Saints to be the Bible, containing the history and prophetic writings of the prophets of the house of Judah. The other "stick," therefore, is understood to signify the record of the house of Joseph, with the writings of the prophets of that branch of the house

of Israel, spoken of in the Doctrine and Covenants, as well as in the Book of Ezekiel as "The Stick of Ephraim."

But supposing that this view of the subject is correct, that the Bible is the "stick of Judah" and the Book of Mormon is the "stick of Joseph in the hand of Ephraim," why is it thus designated and called particularly "the stick of Ephraim," when it is clear from the Book of Mormon that Lehi was a descendant of Manasseh, and that consequently Nephi and other writers who were descendants of Lehi were of course also of the house of Manasseh? (Alma x: 3).

The explanation of this will be found in the prophecy of Jacob, the father of Joseph who was sold into Egypt, in bestowing a patriarchal blessing upon Joseph's sons, as recorded in Genesis xlviii, wherein Ephraim, the younger son, was set before Manasseh, the elder, and placed at the head of the house of Joseph. To fully understand this matter it is necessary to read carefully the blessing upon Joseph in Genesis xlix, and also the special blessings upon his two sons in Genesis xlviii.

The occupancy by the seed of Joseph of a land greater in extent and value than the land of Palestine "unto the utmost bounds of the everlasting hills," is clearly portrayed, and the future of the two half tribes of the house of Joseph is also vividly set forth by Jacob, with the result that he "set Ephraim before Manasseh." It will be found in the writings of the Hebrew prophets concerning the tribe of Joseph that Ephraim is always mentioned as the head of the house. For example, read the book of Jeremiah and the book of Hosea. Manasseh is rarely mentioned in any prophetic reference to the house of Joseph. It is Ephraim about whom the Lord says, "I have written to him the great things of my law, but they were counted as a strange thing." Hosea viii: 12.

In a similar way Judah is invariably spoken of in the Bible to the ignoring of Benjamin, although the two were separate tribes. But they were blended almost as one, and "the sceptre" was with Judah. So the record of those parts of the house of Israel that were with Judah was called "the stick of Judah," and that of those that were with Joseph was called "the stick of Ephraim," or "the stick of Joseph in the hand of Ephraim."

It was stated by the Prophet Joseph Smith that Ishmael and his family who accompanied Lehi and his family in coming to the American continent and helping to people the land, were pure Ephraimites, and the account of their genealogy was contained on those larger plates of Nephi, one hundred and sixteen pages of the translation of which were entrusted to Martin Harris. Mention of their loss can be found in Doctrine and Covenants, sections 3 and 10. It is also understood that Zoram, the servant of Laban, was also of the house of Ephraim. When the colony that came over with Mulek, who was a Jew, was added to the population, there were persons of other tribes with him, and therefore the saying of Ezekiel concerning Ephraim and "the tribes of Israel his fellows," is made clear.

There is another thing to be considered in connection with this subject: The people into whose hands the "stick of Joseph" is committed in the latter days are chiefly of the house of Ephraim, as is revealed in their patriarchial blessings. They are "the first-born of the Lord" in his marvellous work, as

declared in Jeremiah xxxi: 9. They are to carry it forth to every nation and tribe and tongue, and to "push the people together from the ends of the earth." Ephraim stands at the head of the house of Joseph, as predicted by Jacob and also by Moses. (Deut. xxxiii: 13-17.) It is to Ephraim that the God of Israel has committed the keys of the last dispensation, in which all things in Him are to be gathered in one.

We need not pursue this subject further. It is for the benefit of the studious among the Latter-day Saints that we touch upon it. Other people may take no interest in it, but the coming forth of the stick of Joseph, that is, the Book of Mormon, and its perfect agreement and harmony with the stick of Judah, that is, the Bible, and their blending together to establish the truth of each other, and to proclaim to all nations that Jesus of Nazareth is indeed the Christ, the Son of the Eternal God, who was with the Father in the beginning as the Maker of heaven and earth, form a part of the great latter-day work, and are among the signs of the times heralding the approach of the coming and kingdom of the Redeemer who shall gather all tribes and nations and make them one people, with God for their everlasting King — *Deseret News.*

CURRENT COMMENT.

Smoking among Boys and Girls.

As long as men will not teach by example as well as by precept, they might as well save themselves the trouble of moral lecturing. Smoking is usually spoken of as an evil when applied to boys, but ceases to be so called when indulged in by men. There are societies to prevent boys from smoking, and there are plenty of teachers in this land who smoke their pipes up to the school room door. Dr. Macnamara, M.P., an authority on education, has replied to a correspondent who suggested flogging the juvenile smokers, that he will consider the point when re-introducing his Juvenile Smoking Bill this session. Well, if we are to flog the youngster, what is to be done to those who set them the example?

We clip from the *Christian Age* the following interesting paragraphs on this smoking subject:

"The Rev. W. Mayo, of Bristol, informed the annual meeting of the British Anti-Tobacco and Anti-Narcotic League at Manchester, that six hundred girls in his city have resolved to 'have nothing to do' with boys who smoke. The announcement was received with considerable enthusiasm."

Good for the girls of Manchester, but what about those of Leeds?

"Smoking among girls is stated by the secretary of the Leeds branch of the Anti-Cigarette League to be on the increase. The practice is particularly prevalent among factory and warehouse girls of Leeds. The League has four thousand six hundred pledged members."

Revival Scenes in Wales and America.

Conversions by wild revival methods seem not to be limited to any section of the globe. The following clipping from the *Atchison Globe* tells of how it is done in Kansas, U.S.A:

"When one is converted, the gates of heaven seem to open, and in the delirium of ecstacy one is inclined to do strange things. The gates of heaven opened to the vision of a man converted in the Emporia Avenue Methodist church of Wichita last night, and running up the aisle he shouted: 'Glory glory! I want to get rid of this bad habit!' Taking a piece of tobacco from his mouth he threw it high in the air, and it came down on a pew occupied by some ladies up in the front. There was great applause over the demonstrations, which proved that another sinner had been saved."

The English papers are telling of more revival scenes in Wales. The following is one of the most recent:

"Revival scenes have again been witnessed in Wales. Mr. Evan Roberts paid a visit to the village of Llanlluan, Carmarthenshire. People came pouring in from all parts, not half of them being able to secure room inside the chapel.

"Scenes of indescribable enthusiasm were witnessed. Whilst hymns were sung, men and women were dancing and shouting in the pews and the big seat in front of the pulpit. A number of women fainted, whilst the wailing and noises were deafening. Scores of men and women were praying simultaneously, some kneeling in their pews, other standing, whilst a few stood on the seats.

"One boy of about thirteen was conspicuous in the big pew, praying, with hands uplifted, for about fifteen minutes. During Mr. Evan Roberts remarks a man leaped excitedly on to a seat, and, taking off his jacket, waved his hands and shouted incoherently."

DIED.

RIDGE.—At Middlesbrough, April 22, 1905, Charlotte, infant daughter of Robert and Florence Ridge, aged 6 months and 6 days.

ROBINSON.—At Middlesbrough, February 14th, 1906, Frederick Turner Robinson, aged 52 years.

GREENWOOD.—March 13, 1906, Sister Ellen Greenwood, of the Leeds branch, at the age of 73. Interment at New Wortley cemetery, March 17, 1906. She died with implicit faith in the Gospel.

CONTENTS:

The Revelations of Reserve Power	178	Editorial Notes	185
Insanity and Alcohol	180	From the Mission Field	186
Persecution on Harker's Island	181	The Great Storm at Society Islands	187
Editorial:		The Stick of Ephraim	189
The Work in Other Lands	184	Current Comment	191

EDITED, PRINTED AND PUBLISHED BY HEBER J. GRANT, 10 HOLLY ROAD,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.